

THE
AHIMAN REZON

OR

Book of Constitutions

OF THE

GRAND LODGE

OF

Ancient Free Masons of South Carolina

WITH

A System of Monitorial Instruction

Adapted to the work as Practiced in
that Jurisdiction

Compiled and Arranged by the Authority of the Grand Lodge,
and Published Under its Sanction.

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"Prudent antiquity did, for more solemnity and better memory and observations of that which is to be done, express substances under ceremonies."-Lord Coke.

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tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures; but, as the Master, the Mason is taught the last, the most important, and the most necessary of truth; that having been faithful to all his trusts, he is at last to die, and to receive the rewards of his fidelity.

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. "The ceremonies and the lecture," as a distinguished writer has observed, "beautifully illustrate this all-engrossing subject, and the conclusion we arrive at is, that youth, properly directed, leads the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss."

THIRD LECTURE.

This has very properly been called the sublime degree *of a Master Mason*, as well for the solemnity of the monies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of

our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation. The lecture is divided into three sections.

FIRST SECTION.

The ceremony of raising a candidate to the sublime degree of a Master Mason is particularly described in the first section, which, though brief, will be found essentially useful.

The Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love.



The following passage of Scripture is introduced during the ceremonies:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the